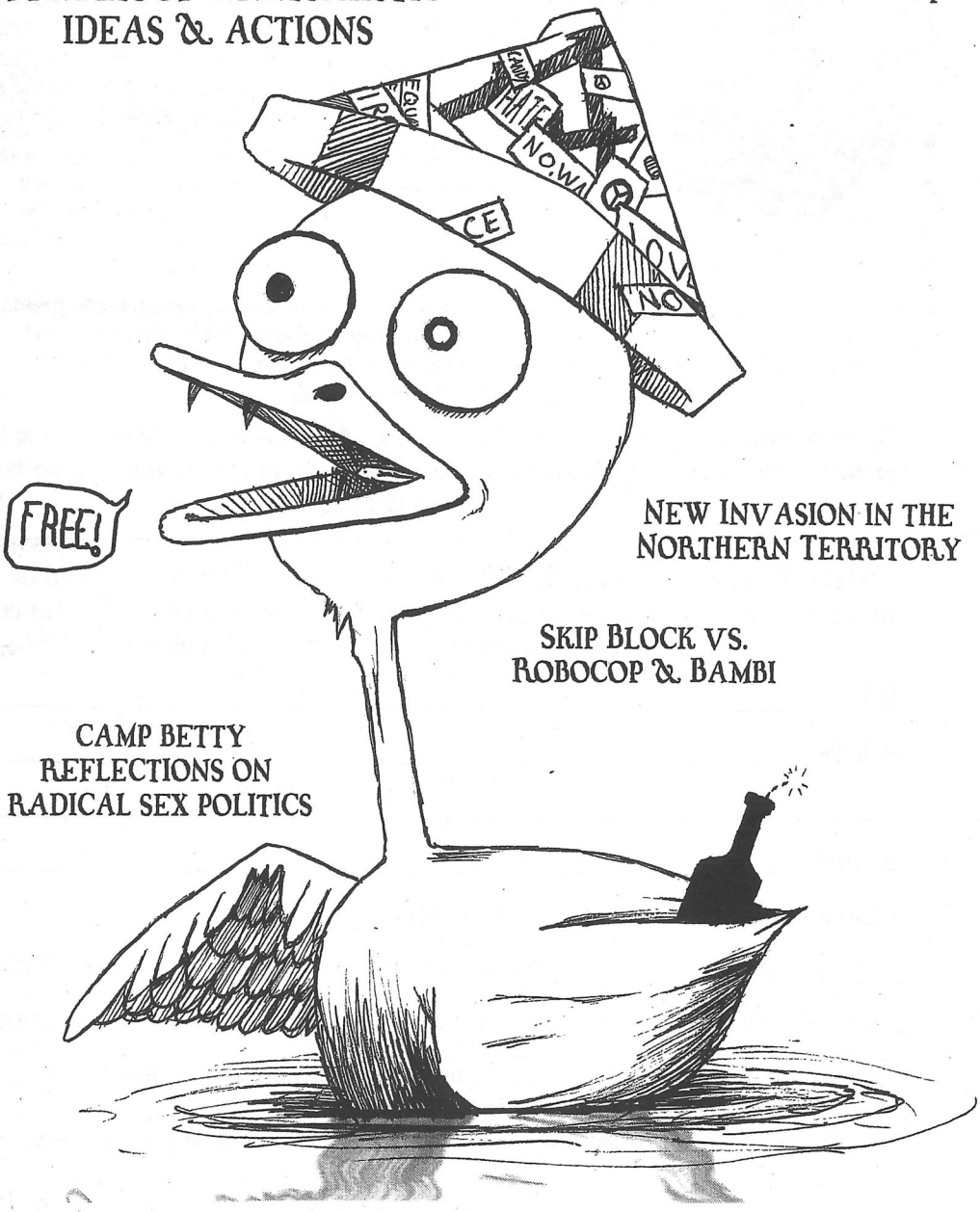
MUTINY

A PAPER OF ANARCHISTIC IDEAS & ACTIONS

#16 JULY 2007



NEW INVASION IN THE NORTHERN TERRITORY

SKIP BLOCK VS. ROBOCOP & BAMBI

CAMP BETTY REFLECTIONS ON RADICAL SEX POLITICS

Welcome to ***Mutiny*** issue sixteen. July 2007

Mutiny began as a group exploring different ways to resist war at home and abroad. We started a monthly zine to explore different avenues of disobedience. We know there are lots of radical ideas around & we want people to write about their experiences & opinions. The Mutiny collective is meeting regularly again: we're looking at Australian imperialism & avenues of resistance in the Pacific region. Contact us if you're interested.

(The mutiny collective does not necessarily agree with all the opinion of contributors. Contributors do not necessarily agree with all the opinions of the mutiny collective. The mutiny collective doesn't agree with all the opinions of the mutiny collective.)

Thankyou to the mysterious stranger who provided the wonderful cover for this month's zine!

Editors this month: Angry Nerd, Dumpstered Twin, Graf Cat, Princess Mob, SourDough, Changie McChangemind, Huevo Podrido

Every month we're looking for contributions, from brief news & reviews to longer articles. And pictures! We love pictures! Please get in touch: our address is at the bottom of the page.

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BRIEF NEWS

Tranny Cops in Court, Sydney

A courtroom at the Downing Centre Courthouse was full of laughter as a variety of pop culture references were used to dismiss the charges of the infamous Tranny Cops. The room was almost split in half, with one side full of Tranny Cop supporters and the other with 11 piggy witnesses. Only four ended up being used.

Magistrate David Heilpern said the women had a right to dress as police officers during a protest in Sydney against US Vice-President Dick Cheney in February. He said that challenging authority figures and protest were valid reasons to wear the mock police uniforms.

The two Tranny Cops, Anika Vinson and Sarah Harrison turned up to the Cheney demonstration, on February 23rd, wearing dark blue overalls with screen printed insignia-like patches on the arms and 'cop it sweet' patches on the breast of the overalls. Trouble began for the Tranny Cops when first a silver and then a black Mercedes drove to the edge of the demonstration wanting to get through. At this point, according to the prosecution, the two women impersonated police within the meaning of the NSW Crimes Act by "exercising the function of directing vehicular traffic".

The first witness on the stand was Sergeant Fletcher Gentle, who presented the costumes that were confiscated the day of arrests. Mr. Heilpern said that he assumed that the NSW police hadn't seen the Vic police insignia because it certainly doesn't have an anarchist symbol in the middle of it. Inspecting the overalls the magistrate had a few giggles, which made the rest of the room also giggle. Though Anika and Sarah's costumes may have passed muster at first glance, the second witness, Senior Sergeant Ian Franke, of APEC Security Command admitted he could tell their moustaches, sideburns and goatees were ink from five metres away.

The sergeant's meticulous descriptions of the Tranny Cop routines ("She placed her thumbs inside her belt and rocked back and forth in a heel-toe manner,") drew laughter from the crowded court. Defence counsel John Berwick asked if he had ever seen the Tarantara scene from The Pirates of Penzance. Ian replied no, he hadn't, slightly confused.

NSW police prosecutor Matt Fordham again and again tried to convince Magistrate Heilper that he had some kind of evidence, though he never seemed to pull through with the goods.

Senior Sergeant Christopher Charles Nicholson (self identified plain clothes officer assigned to the Tranny Cops at G20), tried to tell the courtroom that he wasn't aware that there was any engagement in satirical performance by the Tranny Cops that day. When questioned whether he knew of the performance style historically known as street theatre, he said he had never heard of street theatre before.

The case against Anika failed almost at once when the magistrate discovered she'd done nothing with the cars. Her performance at the demonstration showed no intention of deceiving anyone, he said. "The only conclusion I can draw is that she was engaged in conduct for satirical purposes."

Sarah entered the witness box to demonstrate how she walked over to first Mercedes - like Popeye, observed the magistrate - and spoke to the "very irritated" driver. A few minutes later, she at least locked eyes with the second driver. Both drove away, she claimed, without any direction from her.

And no one stepped forward in court to contradict her. Why? Because neither Sergeant Franke nor

any of his colleagues from APEC Security Command, nor any of the hundred or so police present at the demonstration thought to note the number plates of the cars. Maybe they were too busy drooling over the water cannon that was parked behind the protest moments before the Tranny Cops' arrest. Struggling to find the right word to describe his response to this, the magistrate rejected "amazement" in flavor of "surprise".

Then as a final touch to the laughter-filled trial the magistrate declared that there's "a Village People-style defence" for wearing a police uniform, referred to radical genderfuck nuns the Sisters of Perpetual Indulgence, and dismissed the final charges.

-Excalibur

Talisman Sabre Weekend of Action

A bus load of 50 people from Sydney, 50 from Brisbane and people who independly from all over Australia converged on Yeapoon, north of Rockhampton, to protest joint Australian – US war games.

There was a week of action which started on Monday. The buses arrived on the Friday (after a gruelling 26 hours for the Sydney peeps) with the night starting off with a community meeting at the town hall, which was reminiscent of The Simpsons' style of town meetings, except at this meeting there was delightful mulled wine! The meeting started of with a thorough welcome to country by 3 local indigenous people, followed by a short info movie featuring Peter Garrett, and then a list of speakers who all had their own extremely long thank you/acknowledgments. One of the speakers spoke about the growing rivalry between the US and China and how the move to surround China with US bases, such as those currently stationed in Australia, is an attempt by the US to intimidate the Chinese government. Throwing out the US bases from Australia would indeed be a significant blow to the US empire. Another speaker, a Hawaiin women, who spoke of the effects of US bases in Hawaii and their opposition to these. Discussion at the meeting displayed somewhat of an unwillingness by many community members to place the fight against the US base in their community, in the context of the current "war on terror".

The first action on Saturday morning involved a protest at the main gates of the base. However the police had other ideas, which involved blocking the only road leading to the gates, thus stopping the buses from entering. With a 12km walk between the roadblock and the main gates, people voted to walk the 12 kms to the base in the slight but consistent rain. So off trekked about 100 people ranging from babies to at least 70 years of ages.

The action at the gates involved people entering the base by climbing a small wire fence, but once on the base they were carried off by soldiers. People tried to engage with army soliders and distribute flyers calling for internal opposition to the war in Iraq. The action was an interesting display of questionable hippy politics and more direct action politics (and, a note to hippies: not everyone wants to hug a cop and wish them well).

Sunday's action was a vibrant march through the main streets of Yeapoon, attended by most of the community.

Some people in the afternoon locked on to a US military truck just outside of Rockhampton. Two people were arrested.

The closing action for the weekend was when another 60-80 people went to the army barracks in Rockhampton where the US soldiers have been staying, featuring an awesome performance by the CWA – Concerned Women Anarchists.

- Revolting Little Grrrl & Excalibur

Skip Bloc versus Robocop and Bambi: G8 report from Cynical Smurf

"We can pretty much just swan on in, see what we want & then scamper off again breaking into spontaneous renditions of Khe San at will." Anonymous Skip Bloc member.

My intentions in attending the g8 in Heiligendamm this year were pretty clear - to check out how they do things in these parts of the woods (ie. Europe & more specifically Germany). I was under no illusion of the possibility of actually blockading a seaside resort that would play host to the hob-nobbing of the biggest of big-wigs. But I thought it would be fun & interesting & offer insight that only practical experience can.

My education began quickly, with an introduction to the Germans' beloved "5 finger technique". Opaque, mysterious & sounding vaguely sexual, we were assured that it would be the key manoeuvre in the Block g8's attempts to break through police lines. The explanation given rendered it only slightly less obscure - the multitude would split into 5 fingers, across a pace of 5 kms of police lines, which would stretch the police thin, enabling the majority to push through. (They failed to mention at this point that this would be accomplished at the expense of the frontrunners). It seemed extremely utilitarian & slightly crazy. Our concerns that it probably wouldn't work were dismissed with the assurance that "it always does". The Germans had apparently come up with a foolproof way to break through police lines that everyone, including the police, seemed to know about,that worked nonetheless.

It was nothing short of amazing to turn up to the first rally in Rostock on the Saturday & see 60 000 - 80 000 people with roughly the same political orientation as myself. A rally is, in many circumstances, an extremely boring event, & in some ways this was no exception, except that it was inspiring for the sheer numbers of radical left that were there. The slow, cold march proceeded the way of most marches (with the exception of a few kicked in windows) until we reached the water, when a pitched battle broke out between black bloc kids & cops. Carrying anything that could be construed as a weapon being a serious offence, projectiles were ingeniously devised from available materials - empty bottles were hurled; pavers were lifted from the footpath, smashed & thrown. A car was set on fire. Robocop police responded first with baton charges, then with water & tear gas. Lots of people were injured (some by friendly fire); over 100 arrested - with 2 still in jail serving 10 month sentences.

Many people wanting a "peaceful" demonstration scattered, making for camps or the hill overlooking the action. Again, protest as spectacle.

Nothing particularly material was achieved, & it's difficult to know just what that action meant in terms of the European radical left. Many accounts refer to a reinvigoration of the left, of this being the first time the left really took the initiative since Genoa. Others championed it as a decisive symbolic division between protestors & the g8 - a clear signal that we were not there for negotiation. More prevalent was the usual round of accusations that the black bloc had stolen media coverage from the "real issues". Unsurprisingly, a division sprang up between autonomists & Block g8 (a collaboration of many NGOs, affinity groups & individuals who had been organising for 2 years). Whilst some in Block g8 (like Attac) openly denounced the black bloc actions, the dominant line became a liberal allowance "you do your thing, we'll do our thing & together we'll stop the g8". This official line, however, did little to ameliorate a sense of betrayal & condemnation amongst many autonomists.

5 Finger Triumph

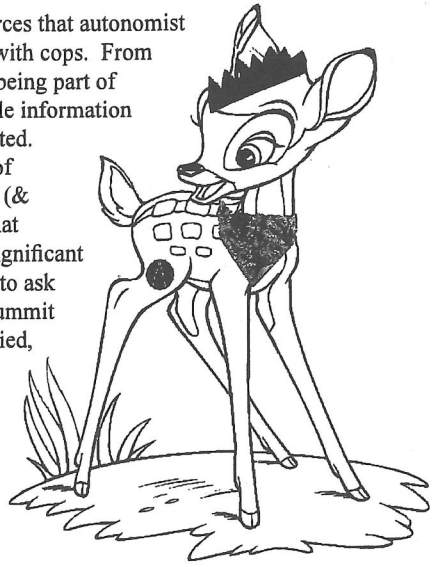
On the Wednesday of the g8, the Reddelich camp Block g8 blockade marched out of camp, down quiet country roads - along which a local woman presented us with home-made baked goods, to sustain us during the blockade. Ours was a marble sponge-cake. Some locals called out encouragement, whilst others simply watched. After 20 mins we encountered a police blockade on the road & so we headed into the forest & then into the fields, running through wheat(?) crops, trying to maintain formation so as to be able to split into 5 fingers. (Apparently the farmer whose fields we trashed blamed the police, for forcing us into the fields, rather than us - which was nice). We gathered at the base of a hill, separating into the 5 fingers. And then we ran. Germans like to run a lot in their protests. Across another field, blindly following the person in front, dodging furrows; across the train tracks & onto the road. No police in sight. The glorious 5 finger technique had succeeded once again, albeit by default.

With 3000 people on one of the main roads to Heiligendamm, assurances that the Rostock camp had done the same, & very little police presence or reaction, many people decided to take a nap. Occasionally we were roused by a police jaunt up the sides of the blockade; or by the swarming presence of 8 Tornado helicopters (the army kind they use in Afghanistan); & once by the arrival of 8 police horses, who were kept out in the field.

It was at this point that Skip Bloc (an affinity group of Australian activists who had come together on the basis of a shared understanding of Jimmy Barnes - shaken throughout the summit by the repeated assertion that Barnsey is, in fact, Scottish - & a stoic acceptance of a problematic name) came into its own. With no experience of police horses, German activists had no horse-related chants. So eagerly it was that we started yelling "Get those animals off those horses...". The Germans looked on with equal measures of admiration & confusion. It may have been our accents rendering the chant unintelligible, or the tricksy wordsiness of the chant itself, but no one joined in. We were not deterred, but instead shouted jubilantly for a good 2 minutes.

Word filtered through from local news radio & other sources that autonomist kids had reached the fence & were engaging in a stoush with cops. From that point on we became increasingly aware that despite being part of the protests (or indeed, because of it) our access to reliable information about what was happening elsewhere was extremely limited. On top of this was the language barrier & the alienation of being strangers in a strange land. Whilst our foreignness (& perhaps the high level of foreignness – suggestions are that around 30% of protestors were internationals) played a significant role in this – the rude shock of not knowing exactly who to ask for a reliable account – it seems to be more endemic to summit protests generally.The culmination of sheer numbers; varied, autonomous actions; & geography, impede information flows. Everything came from the rumour-mill – even information at the camp infopoint was proven often unreliable.

The blockade held throughout the day & overnight, despite attacks from police with water cannons when the blockade moved up to the fence to join the autonomists.



There were rumours that the cops had also recruited agent provaca-deers.

The Flying Dutchie

The majority of the Skip Bloc decided to join up the next day with a blockade organised by the Dutch kids – a plan that involved an all-night trek to function as police bait, allowing substantial blockades to be established behind us. After 5 hours of trekking through fields & forests; diving into stinging nettles to avoid police (again & again); getting lost; getting electrocuted by electric fences; & hiding from helicopters; we arrived just in time to spend 15 minutes dragging logs onto a road before being chased into the woods by police. After which we spent another couple of hours climbing through swamps; hiding from helicopters; & being chased by deer.

It was difficult to know how long the blockade lasted, but a report came back at 8am that the blockade was smashed & over 80 people were arrested.

The Reddelich Block g8 blockade lasted throughout that day & night, largely unharrassed by police. It was later found out that organisers had assured police that the blockade would disperse at 10am on Friday.

At the autonomous fence blockades the full bag of police tricks was employed – with tear gas, water cannons (as a result of which 2 people have permanent eyesight damage) & real-life, proven agents provocateurs who were, in black hoodies, trying to encourage people to throw stones at cops. After being confronted by activists, they were handed over to the police by legal observers & claimed by the police as their own.

Plan B (Plan Berlin) arose as a result of a reluctance amongst autonomists to engage in such a symbolic protest, as well as a desire of autonomists to distance their actions from those of Block g8. The plan was to move a large contingent of the protestors to Berlin to attack the flow of capital at its core, & involved such spectacular ideas as "a wall of flames & glass". Stymied by the presence of at least as many cops as activists, Plan B fizzled & was abandoned as suicidal.

G8 Heiligendamm has since been heralded as a major success – along the lines of Seattle. This came as somewhat of a surprise to me. It didn't feel particularly successful at the time. It felt like, with 10000 protestors for whom it was illegal to don any kind of protective gear, & 16000 cops in full Robocop riot gear (which involves massive chest protection that extends at least 6 inches from the body, forming an angular frame & creating the impression of an automaton), with batons, water cannons, tear gas, & tanks, that we were being allowed on to the roads. Whilst smaller, autonomous blockades were smashed, often violently, block g8 blockade was tolerated with seemingly very little police harassment. Perhaps as a result of an oversimplified political analysis, I generally assume that if I'm not being attacked by the police, then I'm probably not being effective (not that I feel particularly effective when I'm being attacked by the police, but the question of why an effective blockade would be allowed to remain, virtually unchallenged, stands).

There has been much speculation about what this outcome means, with a lot of conjecture around the importance of maintaining the spectacle of the democratically licensed protest for the Merkel government, especially after the huge public & media backlash that followed the pre-g8 house & office raids. Whilst there did seem to be some measure of material success it is important to question whether the success of protesting a symbolic summit should be measured materially. It remains to be seen whether the Heiligendamm g8 protest is indicative of the resurgence of the international anti-neoliberalism movement, as has been suggested rather emphatically.

But it was a lot of fun.

New Invasion of the NT - Mutiny

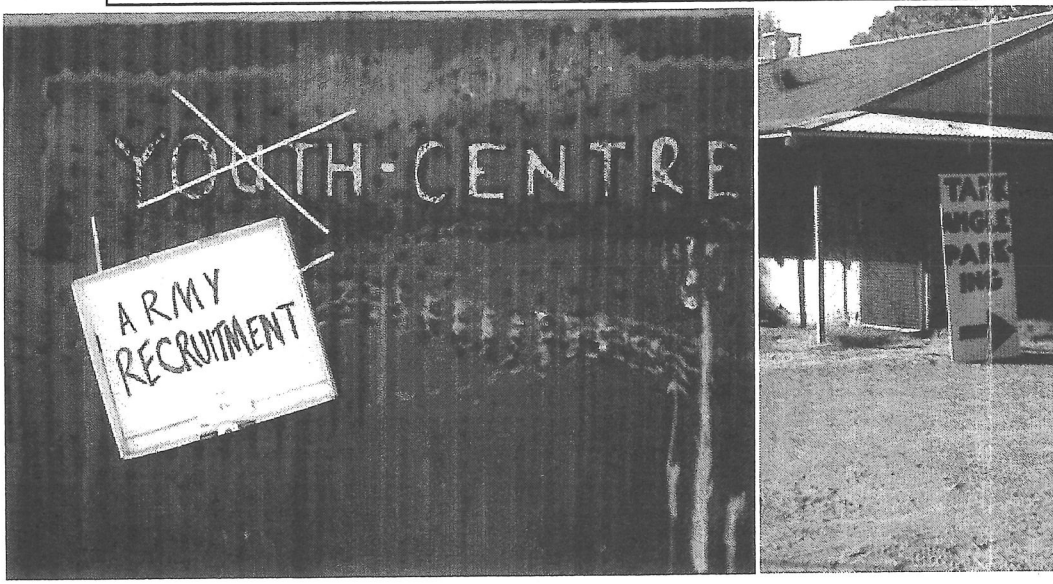
The Little Children are Sacred report, commissioned by the NT government, detailed conversations the authors had with Aboriginal communities around the NT on the issue of child sexual abuse. The results of the report were not news. Similar reports have been written in other states. Amanda Vanstone sat on a similar report for eighteen months in 2001, & sexual abuse is certainly an issue in Australia outside of Aboriginal communities.

Why did this report elicit such a grand response from John Howard & Mal Brough, the Minister for Families, Community Services & Indigenous Affairs? We can guess that it's because we're in an election year & Howard was slipping in the polls. Or because he wanted to be seen as a decisive, take-charge kinda-guy. Maybe it's a way to distract the voters from the effects of Work Choices or Australian involvement in Iraq? Or possibly, it's a cunning way to move a liberal economic agenda that needs land for mining, or an excuse to tie welfare payments to whether Aboriginal community members (& soon, the remainder of Australians) are able to hold down the right job, wear the right clothes, visit a doctor that's hundreds of kilometers away & attend schools that don't exist.

While the response is a new low, it's not shocking. It is simply another moment in time when the veil is lifted & the true state of who controls this country is revealed. Either way, we can be sure that the 'Emergency Response' from Howard & Brough is not actually meant to solve child sexual abuse.

On June 21st, when Howard & Brough went public with what they call their 'Emergency Response" & "Intervention' to the issue of Child sexual abuse in NT, Howard stated that "law & order [would] be a central focus of the measures' they were announcing." 60 police & army troops were meant to be sent in to NT communities to restore 'order', & back up the newly announced policies, including a ban on alcohol & pornography (though not in mining towns). Affected communities & allied group were confused. Why was a military operation being conducted when there was no war, & when the report called for the creation of infrastructure, schools, water, sewage, housing, jobs, & most of all education & healing from the trauma of colonization?

These photos show signs put up in the Willowra community on Warlpiri country, 2

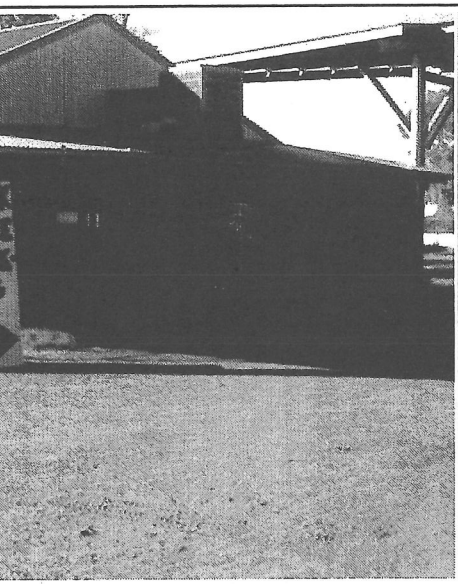


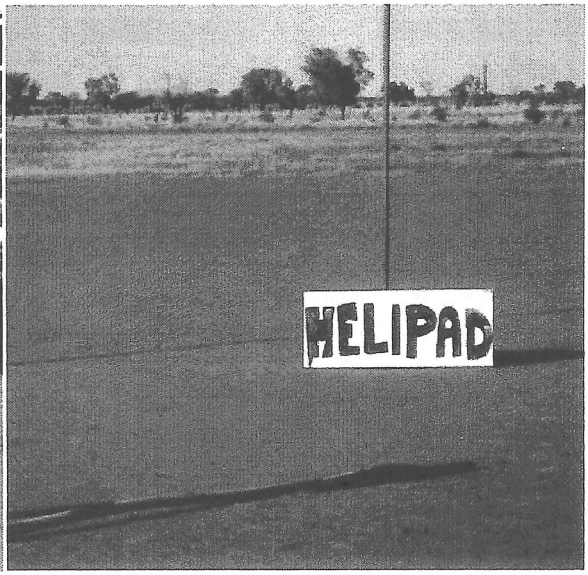
An article on the World Socialist Website by Patrick O'Connor deftly points out the similarities between the response to Solomon Islands as a 'failed state' & the proposed response to Aboriginal communities, effectively viewed as 'failed'. O'Connor points out that in both cases the underlying motivations are presented as entirely humanitarian. In 2003 2,000 troops & police were deployed to the Solomon Islands. $200 million is sent to the Solomon Islands each year: virtually none of this is spent on healthcare, education or social services. More than half of that is spent on Australian soldier & officials' salaries; another quarter is paid to GRM, a Packer-owned company that runs the prison system. The Solomon Islands remain amongst the most impoverished countries in the world. The influx of wealthier Australians has fueled inflation & UNIFEC has noted that child exploitation, abuse & trafficking, are significant issues on the Islands.

Howard & Brough are attempting to apply a 'failed state' solution that hasn't worked so far. Flying in police, army troops & officials cannot fix the effects of colonization, racism & oppression. In addition, a recently released Response & Counter Proposal from the Combined Aboriginal Communities of NT, notes that the criminal justice system as it stands is failing Aboriginal communities, as offenders receive little or no rehabilitation. The question then becomes: who benefits from jailing even more of the Aboriginal community without new programs? The Counter Proposal calls for community groups working alongside the police, but in a way that allows for a community voice in the process, where the community can take control & assists in the healing process with safe houses, community justice groups, & mediation services.

Howard & Brough's true motives are questioned again when we consider whether they have paid any attention to Aboriginal health in the past. There is a 17 year mortality gap between Aboriginal & non-Aboriginal Australians. Children under 2 in the Top End of NT have a 20% malnutrition rate. There are higher incidences of cholesterol, obesity, hypertension, diabetes... The list goes on. This is not new. 99% of all Aboriginal communities have no substance abuse service, & only 54% have state funded primary care services. In a letter responding to the government's intervention plans the Mutijulu community stated that "the Howard government declared an emergency in our community over two years ago – when they appointed an administrator to the health clinic – & since then we have

try, 250km north-west of Alice Springs, to 'welcome' the military and police force.





been without a doctor, we have less health workers, our council has been sacked, all our youth & health programs have been cut." The community has called for Brough to fast track a dialysis machine that could be bought with money that had been set aside for them by a foundation, but was being held up by the National Parks.

The Government initially claimed that all Aboriginal children in the NT would be subject to mandatory sexual health checks (it may now have backed down to 2,000 voluntary checks tied to welfare). These checks are to be performed by doctors who probably would not know local language, or anything about the culture. In the best of situations & with the most respectful doctor, a sexual health check can be a nervewracking & embarrassing experience. An insensitive doctor of a different race & gender performing a check against your parents' wishes & for no known reason could be traumatizing & could well be considered abuse. There is also little information about what would happen if the doctor suspects abuse. Do they take the child away from the parent, creating a second stolen generation? If the doctor finds other health problems, will they have the resources to provide medication & ongoing support? It's doubtful.

The Proposed Response from the Aboriginal Community notes that trauma & grief are significant & frequent, connected to invasion & colonization, loss of land & culture, premature mortality, high rates of incarceration, family separation & deaths in custody. The NT's Aboriginal health body, AMSANT, has called the Prime Minister's plan to give sexual health checks to all Aboriginal children in the NT a "racist, divisive & illegal act." In the same press release, John Paterson, the EO, "urge[d] all its partners & all allies of Aboriginal people like the AMA & the Defence Forces to refuse to negotiate with the Federal Government on these issues until Aboriginal organizations & individuals are actively engaged in the design, delivery & assessment of any solutions." Paterson also claimed to be stunned & disgusted by Rudd's complicity.

All evidence points to ulterior government motives. Few believe that the short term plan proposed by the government could work. The initial report claimed that it would take at least 15 years to grapple with & heal wounds of colonization that lead to sexual abuse. These steps would include education, empowerment, dialogue, partnerships & housing, but not the army.

Nowhere in the 'Little Children are Sacred' report does it state that a solution to the various social & health problems existing in some Indigenous communities should involve military intervention, the cutting of welfare or the lifting of long-standing Aboriginal land tenure arrangements. Indeed, the changes to land ownership constitute a move by the government to remove control over Indigenous land from the targeted communities.

Pat Turner, the former chief executive of the now-disbanded Aboriginal & Torres Strait Islander Commission, said: "We believe that this government is using child sexual abuse as the Trojan horse to resume total control of our lands." Turner said there was no evidence to suggest scrapping the permit system for indigenous land would lead to improvements in children's health. "We are totally against tying serious social need to our hard-fought land ownership & land tenure," she said.

There are two parts to Howard's land grab. The first is the compulsory acquisition of 64 "major Aboriginal communities" spread across the NT. The second involves changes to the permits system under the Aboriginal Land Rights (NT) Act.

These two 'initiatives' do nothing to help these communities, let alone solve child abuse. Rather, they equate to favourable conditions for the Howard government's lucrative mining & tourism agenda in the area. Dr Helen Caldicott, an anti-nuclear activist, said she feared Prime Minister John Howard would turn Australia into the dumping ground for the world's nuclear waste. She said the takeover of Aboriginal land titles, part of the Government's crackdown of child sexual abuse in indigenous communities, was merely an excuse to clear the way for the dumping of waste in remote areas.

Revealing Howard's real agenda, he has refused to guarantee that Aboriginal land leased for five years by the Commonwealth will be handed back to the communities. In the meantime, it may be sub-leased to a mining company or any other company. Mining operations could be up & running within five years & by then the damage will have been done.

Clearly the Howard government does not want to solve the various issues present in some Indigenous communities – otherwise he would no be sending in the military or pursing a blatant land grab of Indigenous land. Indeed, these issues are being used as an excuse to destroy native title & land rights, & as a pre-election ploy from a government that could not even say the word "Sorry" to thousands of children removed from their parents & communities.

Camp Betty: Reflections on radical sex politics

By Bitter Victoria

The October long weekend in Melbourne hosted an exciting and inspirational extra long weekend of radical sex politics, parties, films, workshops, picnics, an amazing queer race and so much more! I speak of the one and only Camp Betty! A gathering dedicated to the exploration of radical sex politics and what that means for issues surrounding gender, sexuality and capitalism.

I was asked to speak on the final panel "Future Sex/ Love Sounds". The panel was used as a way to invigorate some discussion surrounding the future of radical sex politics and conclusions/ questions people wanted to throw around.

Camp Betty was more than a space to talk about sexuality and gender. We talked about a future for a broader struggle which incorporates gender and sexuality – not alone. In this vein I will use this article to talk about some of my ideas surrounding radical sex politics, my concerns around what is preventing our radical struggles from moving forward and the importance of incorporating a radical sex politic.

Firstly I'll define what radical sex politics are for me. This is by no means a definitive term. For me it's an evolving term which develops with my sense of how I interact with sexuality and gender within my life. I seek a movement that:

- recognises everyone's right to self define and/ or abandon their own gender and sexuality. In so doing accepts a diversity of sexualities and genders.
- recognises that gender is socially constructed, that gender is largely policed from within and by our peers and for this reason it is very powerful in keeping us repressed and obedient and in doing so recognises the radical importance in subverting gender and gender roles.
- recognises consent and respect for people as pre-determining factor to any radical sex.
- sees responsible communities as essential in developing a sense of safety, justice and sexual liberation – collective and individual.
- acknowledges deviant, BDSM and kinky sexual practices as healthy, sexual, erotic, powerful and radical These forms of deviance allow people to re-construct power and their relationships in a consensual way.
- recognises sex work as being a legitimate form of work.
- recognises the radical nature of open, polyamorous relationships. These relationships can allow people to deconstruct the normative boundaries placed on us by heteronormativity.
- recognises conscious consensual decisions as being the most important factor determining a radical relationship. Being in an open relationship which is not negotiated is not necessarily radical, though a monogamous relationship which is may be radical.
- Bases itself in an anti capitalist framework. We can not be totally liberated from concepts of gender and repressive sexuality until we have a different world. One which is not based on exploitation of gender and sexuality, amongst many other aspects of our lives.
- Recognises the importance of integrated struggles. Indigenous struggles, anti war struggles, womens' struggles etc.

Something I found quite inspiring was a workshop I attended based on an article by Wendy Brown. This article discusses radicals mourning social democracy and a day when feminism was quite strong. Wendy asks: why is it we are mourning for this loss when we always said we were fighting for something more?

Didn't we want more than a welfare program? Didn't we want more than a struggle which was based on morality and validation in our status as women? Wendy argues that revolutionaries have been organising from a social democratic way for some time.

She poses the question – how about mourning the death of revolution? The death of revolution may give way to a new struggle: a struggle defined within a context which is relevant for us today – a meaningful struggle that recognises history and enables us to put it in the context of our lives today.

This means having faith in ourselves, and trusting in ourselves to build the kind of movements we want. This will mean having difficult discussions. It will mean appearing vulnerable for a time. It means creating safe spaces which allow for evolution of ideas and politics. It will mean being critical of the terms and concepts we use to describe radical sex. Without constructive criticism there is no growth.

This article and discussion really resonated for me, as it appeared to in others. It allowed me to acknowledge the failures of many collectives I have been involved in over the past few years.

What is it we're fighting for now? Is what I do really radical? What are we doing? Why are we here? Isn't this just a reform? Aren't we arguing for consumer boycotts? Another DIY project – is this what I want to be doing? We knew we wanted to be involved in a radical project, but we struggled with pushing it into a realm we felt satisfied with. Feeling as if we were flailing… how can we make an impact? Hasn't this all been done before? What are we going to achieve?

Capitalism has made it seem as though we really do have everything we once wanted. Women – 'now you can work'; gay people – 'look you too can get loans, have babies'; black people – 'look we give you education programs'. All these menial 'gains' are on capitals terms. Women have 'equal employment' yet still face sexual harassment in the workplace, and are now doing double the work they once were (in the home and the labour force), gay people are still killing themselves at alarmingly high rates, black deaths in custody and poverty are on the rise.

How do we struggle today in the face of an ever increasing co-option of our movements? Ikea and ANZ sponsoring and having a strong presence during Mardi Gras, The Body Shop not only cares about women, but helps the environment and campaigns on issues like domestic violence, punk symbols are sold to the middle classes, and it goes on.

Someone suggested perhaps by re-creating movements we are giving capitalism more to sell back to us. I liked what one woman said in response.. that although capitalism may have found a niche, it doesn't take away from what was so meaningful about these struggles. I think it highlights the need to create real interdependent communities. Communities which will stay strong in the face of co-option. Communities which mean something to our every day lives.

I believe Wendy Brown is saying: a new world is possible - but what do we really want it to look like?

I believe this was what DIY (Do It Yourself) politics attempted to do: create communities around having control of our environments and living lives which previously seemed so unattainable. Their failure has been that this has happened in isolation from collective struggle. In so doing it has often made DIY spaces privileged and inaccessible.

A lot of DIY projects I've been involved with have felt quite powerful, yet we often struggle with how to put them into the context of a broader anti capitalist struggle. And maybe this is because the 'broader anti capitalist struggle' doesn't know how to achieve this either? I think they both have some really great elements... if we just knew how to integrate them to become stronger!

One of the things people involved in more privileged communities (such as myself) have failed time and again to do is to be involved in an ongoing way with the struggles of indigenous people, with people of colour, and poor working class people. The same discussions are always raised... how do we reach and connect with indigenous people/people of colour/ poor working class?... how do we do this without it seeming symbolic?... how do we meaningfully incorporate the struggles of indigenous and people of colour into our struggle?

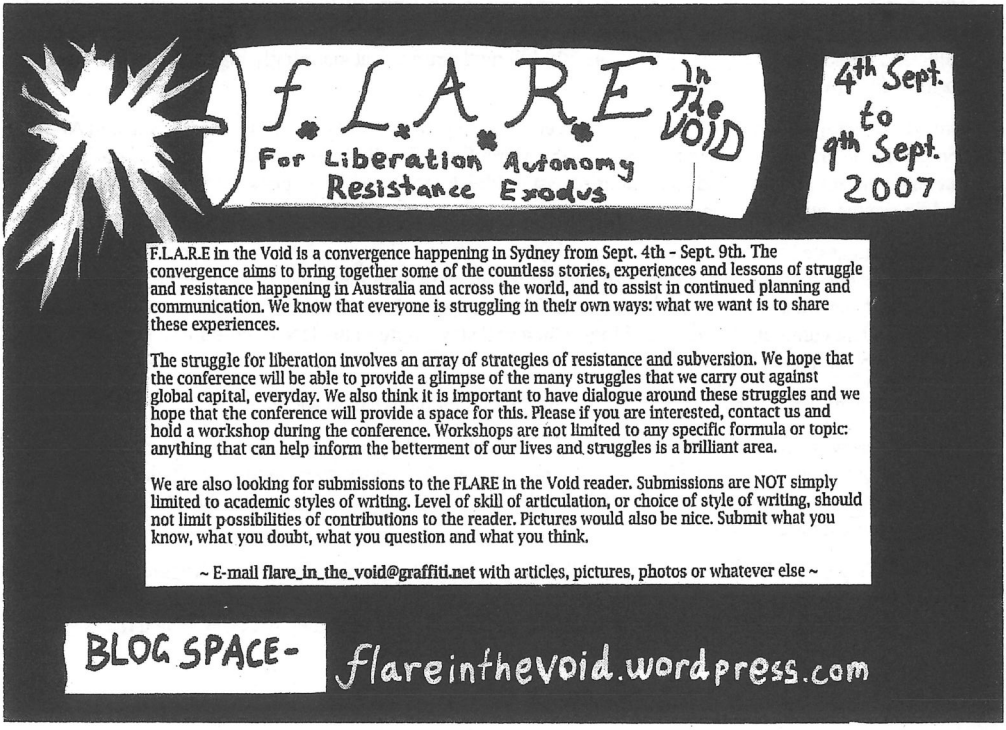
A few things come to mind. I think sometimes we put these connections into the too hard basket because we'll have to confront our white western privilege. Maybe we'll feel hurt or insulted if an indigenous person tells us to fuck off. Maybe we're afraid to really give up some of our power and say "we don't understand how to give meaningful solidarity.. please teach us how". Perhaps we're scared of recognising we could be contributing to the problems.

It's time to behave in ways which don't see our struggles as isolated and disconnected. This zine is a good example. You might ask - Why haven't I just written about radical sex politics, that queer stuff? Because this is not just another queer/ feminist issue. A radical sex politics need to underpin our struggles.

Radical sex politics asks us to confront the relationships we have: the power dynamics; how we have sex (How do I know it was truly consensual? What does gender mean in my life?); it asks people to recognise privilege, and questions the very basis on which people interact. Hard stuff some times.

I encourage people to go there. I encourage people to talk about this with their friends.

I encourage people to keep talking about what we want our struggles to look like.. how do we make them as diverse as possible. And most importantly what do we want our new world to look like.. and how do the ideas of radical sex politics inform those ideas.


f.L.A.R.E in the VOID
For Liberation Autonomy Resistance Exodus
4th Sept. to 9th Sept. 2007
F.L.A.R.E in the Void is a convergence happening in Sydney from Sept. 4th - Sept. 9th. The convergence aims to bring together some of the countless stories, experiences and lessons of struggle and resistance happening in Australia and across the world, and to assist in continued planning and communication. We know that everyone is struggling in their own ways: what we want is to share these experiences.
The struggle for liberation involves an array of strategies of resistance and subversion. We hope that the conference will be able to provide a glimpse of the many struggles that we carry out against global capital, everyday. We also think it is important to have dialogue around these struggles and we hope that the conference will provide a space for this. Please if you are interested, contact us and hold a workshop during the conference. Workshops are not limited to any specific formula or topic: anything that can help inform the betterment of our lives and struggles is a brilliant area.
We are also looking for submissions to the FLARE in the Void reader. Submissions are NOT simply limited to academic styles of writing. Level of skill of articulation, or choice of style of writing, should not limit possibilities of contributions to the reader. Pictures would also be nice. Submit what you know, what you doubt, what you question and what you think.
~ E-mail flare_in_the_void@graffiti.net with articles, pictures, photos or whatever else ~
BLOG SPACE- flareinthevoid.wordpress.com

REVIEWS

Tough Men, Hard Times: Policing the Depression
Justice and Police Museum, cnr Phillips and Albert St, Circular Quay
Weekends, 10am-5pm. $8/$4
(exhibition)

Yeah, I know, punk - you're all like, 'What's with the pig museum in the anarchist zine?' Well if you're anything like me, i.e., interested in history but not enough to like read a book or whatever, this is the exhibition for you. I guess the 30s is far enough back they don't have to pretend the cops weren't pricks. Not that they go out of their way to point it out, but it's easy to get excited about this show from a class struggle perspective. Cheer the strikers and armed eviction rioters, boo the fascist conspirators, ignore the blank liberal police-y propaganda. There's a lot here you probably didn't learn in high school to fascinate, disgust, and inspire.

A lot of the material is as blokey as you'd expect from an exhibition about 'hard men' - dudes swinging iron bars, wearing wacky moustaches, etc. But one of the most engaging parts of the exhibition is a selection of video recollections of Depression-era life. These stories, in scary, funny, and moving ways, often foreground the reproductive labour performed by women of the time. It's interesting to notice the way this unrecognised work weaves through and supports the more spectacular moments of class warfare - and that the exhibition can neither acknowledge nor erase this connection. This is the history that I want to learn.

Other parts of the museum range from the interesting to the outrageous. You may be happy to learn that although police-indigenous relations in the past were marked by misunderstanding, things are much better now. What a relief!

The Nature Boy

Free Voice of Labour: The Jewish Anarchists
(film)

This documentary from 1980 is set around the closing of America's longest running anarchist paper – the Yiddish language 'Fraye Arbeter Shtime' (Free Voice of Labour). While the paper's 87 year existence from 1890 is amazing, what makes this documentary great is the extraordinary people it introduces us to. The stories of these elderly Jewish anarchists, still staunchly radical, are inspiring to hear. It is made explicit early that the Jewish label is a reference to common heritage and culture, but for these revolutionaries bears no religious significance.

Most of the stories we are told revolve around the mass workers' movements of the early 1900's. During this time the Jewish anarchists were part of a wide milieu of European (especially eastern European) immigrants to the USA who had found conditions in the sweatshops of 'the New World' even worse then the Old. These immigrants gave a critical mass to the radical working-class movements of the time.

The anarchists were at the forefront of radical unions and resistance to WWI. They speak to camera with passion and a certain nostalgic fondness for this time. One small old lady recalls brawling with police and scabs on a picket line. Others tell of police raids and repression.

They have an amazing fondness and affinity with each other: another woman speaks with tears in her eyes of how as anarchists at their age they still support each other and live the ideal of mutual aid. A master mariner with a gravelly voice speaks about still being idealistic as he shrugs off as nothing how he'd helped refugees escape death with his boat during WWII.

Apart from the inspiring stories, this documentary is particularly watchable thanks to clever editing that mixes archival footage of the strikes of the early 1900's with scenes from black and white movies with analysis from anarchist historian Paul Avrich and, of course, interviews with the very likable anarchists. It also has fantastic music – old Yiddish folk and workers' songs that speak of struggle and revolution.

SourDough

In this issue:

5 - Our temporary European correspondent, Cynical Smurf, reports on the protests surrounding the G8 summit in Germany.

8 – Pictures of resistance in Central Australia to Howard's new invasion of the Northern Territory, and an article from Mutiny on some of the reasons we should resist these plans.

12 – Big rad queer get together Camp Betty makes Bitter Victoria think about the radical sex politics she wants to see.

15 – Reviews of an exhibition on *Policing the Depression* and *Free Voice of Labour: The Jewish Anarchists*.